MISSION WORK

AMONG THE NEGROES

—AND—

THE INDIANS.

What is being accomplished by means of the Annual Collection taken up for our Missions.

MEMBERS OF THE COMMISSION

CHARGED WITH DISTRIBUTING THE FUND:

HIS EMINENCE JAMES CARDINAL GIBBONS,

ARCHBISHOP OF BALTIMORE.

MOST REV. DR. RYAN,

ARCHBISHOP OF PHILADELPHIA.

MOST REV. DR. KAIN,

ARCHBISHOP OF ST. LOUIS.

BLATIMORE:
FOLEY BROS., PRINTERS,
4 LIGHT STREET.
1894.

Mission Work among the Negroes and the Indians.

FINANCIAL STATEMENT

From January 1st, 1893, to January 1st, 1894.

RECEIVED FROM COLLECTIONS OF 1893.

Archdiocese of	Baltimore	$*2,439 00
"	Boston	5,657 41
"	Chicago	1,856 00
"	Cincinnati (1892 and 1893)	4,230 00
"	Dubuque	1,335 78
"	New Orleans	1,033 35
"	New York	4,541 35
"	Oregon City	60 00
"	Philadelphia	6,150 00
"	St. Louis	2,337 00
"	San Francisco	1,100 00
"	Santa Fé	72 70
Diocese of	Albany	886 91
"	Alton	517 50
"	Belleville	300 00
"	Brooklyn	2,828 30
"	Buffalo	1,014 19
"	Burlington	415 36
"	Charleston	25 00
"	Cleveland	1,737 94
"	Concordia	114 00
"	Covington	296 61
"	Dallas	151 65
"	Davenport	647 92
"	Denver	120 00
"	Duluth	81 17
"	Erie	377 20
"	Fort Wayne	1,437 77
"	Galveston	150 95
"	Grand Rapids	404 92
"	Green Bay	478 00
"	Harrisburg	307 00
"	Hartford	1,744 23
"	Helena	† 60 77
"	Jamestown	100 00
"	Kansas City, Kansas	435 09
"	Kansas City and St. Joseph	342 07
"	LaCrosse	500 00
"	Lincoln	362 41
"	Little Rock	159 75
"	Louisville	846 47
"	Manchester	770 00
"	Marquette	250 00
"	Mobile	190 00
"	Monterey and LosAngeles	‡ 159 00
"	Natchez	71 60
"	Natchitoches	34 50

*Including three donations of $4, $65 and $170 respectively.
†Including donation of $5 from Mr. Casimir J. Dzendolet, Front Creek, Montana.
‡Including donation of $25 from Rev. Charles Tanquerey.

Diocese of Nesqually	$ 57	25
" Newark	1,476	94
" Ogdensburg	320	00
" Omaha	326	26
" Peoria	1,756	00
" Pittsburgh	3,080	23
" Portland	1,000	00
" Providence	* 2,431	39
" Richmond	243	00
" Rochester	818	56
" St. Augustine	72	66
" St. Cloud	250	00
" Sacramento	100	00
" SanAntonio	173	05
" Savannah	213	75
" Scranton	672	17
" Syracuse	480	00
" Trenton	200	00
" Vancouver's Island	22	40
" Vincennes	1,304	66
" Wheeling	223	89
" Wichita	62	00
" Wilmington	500	00
" Winona (1892 and 1893)	722	71
Vicariate-Apostolic of Arizona (1892)	38	00
" Brownsville	50	00
" Idaho	18	15
" Indian Territory	42	50
Interest on deposit	227	69

Total amount received from collections of 1893	$66,014	13
Balance on hand January 1, 1893	498	32
Total	66,512	45
Balance on hand January 1, 1894	447	77

*Including bequest of $500 received through Rt. Rev. M. Harkins, Trustee.

DISBURSED.

Archdiocese of Baltimore	$ 2,800 00	
" Cincinnati	3,500 00	
" New Orleans	3,500 00	
" New York	1,500 00	
" Oregon City	1,200 00	
" Philadelphia	1,500 00	
" St. Louis	1,000 00	
" San Francisco	750 00	
" Santa Fé	2,500 00	
Diocese of Charleston	2,000 00	
" Cheyenne	300 00	
" Covington	800 00	
" Dallas	750 00	
" Duluth	400 00	
" Galveston	1,800 00	
" Grand Rapids	1,000 00	
" Green Bay	750 00	
" Helena	500 00	
" Jamestown	1,000 00	
" Kansas City, Kansas	1,000 00	
" Lacrosse	1.000 00	
" Little Rock	1,200 00	
" Marquette	500 00	
" Mobile	1,000 00	
" Nashville	750 00	
" Natchez	2,250 00	
" Natchitoches	1,800 00	
" Nesqually	1,200 00	
" Pittsburgh	1,000 00	
" Richmond	2,000 00	
" St. Augustine	1,000 00	
" San Antonio	800 00	
" Savannah	1,200 00	
" Sioux Falls	1,500 00	
" Vancouver's Island	2,500 00	
" Wilmington	2,000 00	
Vicariate-Apostolic of Arizona	500 00	
" Brownsville	1,500 00	
" Idaho	1,000 00	
" Indian Territory	2,000 00	
" North Carolina	1,200 00	
St. Joseph's Seminary, Baltimore, for the formation of Priests devoted to the missions among the Colored people	5,000 00	
Expenses of the Bureau of Catholic Indian Missions, Washington	3,800 00	
EXPENSES :—		
Secretary	250 00	
Pamphlet of the Negro and Indian Missions sent to all the priests and religious houses in the United States	523 70	
Other printing, stationery, postage, etc	40 98	
		$66,064 68
Balance transferred to acct. for 1894		447 77
		66,512 45

I. THE NEGRO MISSION WORK.

Diocese.	Negro Population.	Catholic Negroes.	Churches.	Priests.	Baptisms. Children.	Baptisms. Adults.	Schools.	Pupils.	Institutions.	Sisterhoods.
Baltimore.....	218,000	36,650	*5	14	812	91	10	1,390	St. Jos. Sem'y. Epiph. College Two Orphanages. Academy. Good Shepherd. St. Jos. Guild.	Notre Dame. Oblates of Prov. St. Francis. Holy Cross. Good Shepherd. Mission Helpers
Brownsville...	800	25	...	...	1	.....	.....	.....	.....	.....
Charleston....	550,000	1,000	2	2	38	36	1	144	Infirmary.	.....
Covington.....	75,000	117	1	....	1	11	1	300	St. Jos. Hospital.	Charity.
Galveston.....	250,000	500	2	2	15	27	3	380	Orphanage. Indus. School.	St. Dominic. Incarnate Word.
Indian Ter....	25,000	200	2	3	.....	2	2	250	.....	.....
Kansas City ..	40,000	200	1	...	37	.....	3	134	Orphanage.	Oblates of Prov. Charity.
Little Rock....	350,000	100	...	...	10	.....	4	397	Indus. School.	St. Benedict. Mercy. St. Joseph. Charity.
Louisville.....	.....	.....	...	...	.....	.....	.....	.....	.....	.....
Mobile.....	706,243	2,500	1	1	83	4	4	290	.....	Mercy.
Nashville.....	500,000	40	...	...	.....	.....	2	242	.....	St. Dominic. Charity.
Natchez.....	747,720	1,650	1	1	74	7	5	239	.....	St. Francis. St. Joseph. Mercy. Perp. Adoration
Natchitoches,	135,000	12,000	2	1	205	8	7	300	.....	.....
New Orleans.	270,000	80,000	2	...	3,427	308	38	2,695	Asylum for Boys. " Girls. " Women. Good Shepherd.	Perp. Adoration Mercy. Mt. Carmel. St. Joseph. St. Francis. (col) Sacred Heart. Holy Family. Marianites. Good Shepherd.
New York....	90,000	3,082	3	4	106	19	2	295	Orphanage.	St. Dominic. Charity.
Philadelphia.	60,000	1,500	1	1	37	14	2	197	Orphanage. Mgd. Asylum.	Blessed Sacr'mt. Good Shepherd.
Pittsburgh....	.....	.....	1	1	8	5	1	65	.....	Mercy.
Richmond. ...	700,000	700	2	1	59	.....	6	450	.....	St. Francis. Holy Cross.
Savannah.....	800,000	11,000	1	1	23	12	3	188	Orphanage.	Mercy. St. Joseph. Oblates of Prov
St. Augustine,	97,800	1,200	...	...	.....	.....	5	225	.....	St. Joseph. Holy Name.
San Antonio..	80,000	8,000	1	1	44	8	2	200	.....	Holy Ghost.
Wilmington ..	100,000	250	1	1	29	8	1	150	Orphanage.	St. Francis.
	†	160,714	29	34	5,009	560	102	8,531		

*There are besides eleven churches, which, although principally attended by Negroes, are also open to white people.

†Colored population of the South in 1890, 6,996,166.

BALTIMORE.

The past year has seen the establishment in this diocese of three institutions whose sole object is the welfare of the Colored race: St. Benedict's Church for Colored people, situated in Washington; a House of the Good Shepherd, at Calverton, Md., and a novitiate for the Franciscan Sisters from England, whose work is exclusively among the Negroes. But the most important event interesting the Negro mission work is, no doubt, the dedication by His Eminence, Cardinal Gibbons, on the feast of the Immaculate Conception, December 8, 1893, of the new seminary of St. Joseph. This institution is destined under God's providence to prove an important factor in the work of the Catholic Church among the black millions of our Southern land.

The following is an extract from a letter of Very Rev. J. R. Slattery, rector of St. Joseph's Seminary: "During the past scholastic year, 1892, St. Joseph's Seminary gave two new priests to the Negro Missions. It closed with thirteen seminarians.

On the Feast of the Epiphany, ground was broken for the new seminary, of which mention was made in last year's report. This building, consisting of the Seminary proper and the chapel, will accommodate about fifty; It's total cost will be eighty thousand dollars, ($80,000.) and we confidently hope that the commission will see it's way towards helping us in this regard—over and beyond the allotment which their kindness has annually given us.

While it is a truth, well known to the venerable members of the commission, still it is no harm to repeat that St. Joseph's Seminary and the Epiphany College depend on charity, and the five thousand dollars, ($5,000), granted by your Venerable Board, are but one-fifth of our current expenses, and if last year, the commission allowed us an extra thousand, it will bear in mind that the previous year it had clipped us of half a thousand. Apropos of these allotments, it is but just to add that we have never received a public collection of our own in any diocese or church in the land, refraining from any such in obedience to the wishes of many Southern bishops, especially of the province of New Orleans, lest our special efforts might tend to impair the public collection, which your Venerable Board distributes. In conclusion, St. Joseph's Seminary will have seventeen Seminarians next year and the Epiphany College, although it sends six graduates to St. Joseph's, promises to have sixty aspirants within its walls."

The following is from Rev. Paul Griffith, of St. Augustine's Church, Washington: "We have made St. Augustine's school free, beginning with the scholastic year. Already about fifty children have left the public schools to enter ours. They seem eager to have the heart trained as well as the mind. It is our intention to do all we can for them, and for this reason we make a strong appeal for one thousand dollars annually, five hundred dollars is not sufficient to keep the school open the whole term, and we most respectfully urge you to come to our aid, as it would be most disastrous to both school and children to be obliged to close earlier than the public schools."

The following extract from the letter of Rev. J. R. Mathews, pastor of the church of St. Benedict the Moor, recently built in Washington, gives an idea of the greater good that might be done were funds more plentiful: "There are fifteen hundred to eighteen hundred colored people scattered over Capitol Hill, for whom the new church is absolutely necessary. I have already begun, with the Cardinal's approval, the work of building. I have no fear, with God's blessing, but that it will ultimately

be successful spiritually and temporally; though nearly half the congregation are so poor as to be of very little help. * * * * Last year the Sisters had forty pupils in the parochial school. Such was the school as I found in March last. I left it alone till the scholastic year expired During vacation I urged on the people the need of a Catholic school. The result surpassed my expectations, we have now one hundred and eighty-five children and more coming every day. This, in my estimation, is the grandest part of the work."

The following is from the Sisters of the Good Shepherd: "Being but recently founded for the benefit of poor colored outcasts, and being obliged to contract a large debt for their safety and security, we appeal to your kindness and charity for help. We receive no aid whatever from city or state, and the little sewing we have been able to get pays very poorly."

This is from Sister Mildred, of St. Elizabeth's Home for destitute children: "Our appropriation from the city scarcely enables us to meet expenses. We have this year a much larger number of children than ever before. At present there are seventy-five in the institution, and we pay a certain sum every month towards the support of seven boys sent last year to Wilmington. God has been very good in enabling us to care for so many over our number. We have found it hard at times to make both ends meet. But what saddens us worst is to be obliged to refuse so many applications, which want of means and room obliges us to do daily."

The "Mission Helpers," a sisterhood whose special object is the elevation of the home life of the negroes by teaching negro women, are very active. They say: "After five years of labor in the diocese, during which we have never called on the commission for help, we feel constrained to ask now an annual allotment for our work. Up to this spring we occupied houses whose rent has been paid for us by a kind friend. Now we own the houses, but have unhappily upon them a mortgage of six thousand five hundred dollars, with an annual interest of three hundred and twenty-five dollars. We number seventeen, and have at our house a night school with three hundred children in it, and eight sewing schools in different parts of the city and county. We visit the jail, penitentiary, almshouse and eight hospitals. A band of sisters, moreover, make house to house visits to the colored people in their homes. All our support is secured by begging from door to door and in the markets."

The orphanage conducted by the "Oblates of Providence," is the oldest institution of its kind in the country. They are much oppressed by debt, yet, notwithstanding their poverty, they provided for over ninety orphans during the past year.

CHARLESTON.

Of the eight thousand Catholics in this diocese, one thousand are Colored and this one thousand is but a small percentage of the negro population. A new church has been built for Colored people and is doing well. The prospect of the mission in this diocese is touched upon by Bishop Northrop, who says: "Notwithstanding our difficulties, of which our limited resources seem to be the greatest, our hopes and prospects for the coming year are good. With the aid of the sisters we can easily count on an increase of from forty to fifty scholars next year. The present school will be transferred to old St. Paul's Church and thus the Sisters will be enabled to receive into the present school building a

limited number of Colored orphan girls, say from ten to fourteen, besides finding accommodations for themselves. At the Catholic Cross Roads we have a little band of fifty. Of these, two are converts and eight had fallen away from the Church and joined the sects of Baptists or Methodists. We are anxious to finish their little chapel. The field is indeed a good one. Here in the city we have received into the Church thirty-four, of whom, twelve were confirmed last Sunday (May 14th); four are between ten and twelve years of age; eight have died and the remaining ten have gone elsewhere, either to work or seek employment. I also intend asking for a third priest in the near future, so as to give some attention to the outlying stations of Catholic Cross Roads and Bennet's Point. This will depend mainly on the amount of income we shall be able to count on."

CHICAGO.

In the city of Chicago there are between five and six hundred Colored Catholics organized into a parish, with Rev. A. Tolton as pastor. Fr. Tolton is very sanguine regarding the future of his work in Chicago. His new church is well under way. There is no Catholic school for Colored children in the city, many attend the parochial school for the whites.

COVINGTON.

The Rt. Rev. Camillus P. Maes, Bishop of Covington, writes as follows: "I ask for the same amount as last year, the same conditions existing. We will have to engage one more Sister to teach, the number of children increasing daily." Then follows a statement, which we herewith print.

Statement.

Balance of debt for year 1892–1893	$1,351 35
Sisters' Salary (school)	600 00
Coal and repairs	68 34
Priest's salary	200 00
Sundries	6 10
Catholic papers	25 00
Total expense	$2,250 79
Cr. By Commission's allowance	1,500 00
Total debt	$ 750 79

Estimated Expenses for 1893–94.

Balance of debt	$ 750 79
Four Sisters for school	800 00
Chapel expenses	50 00
Help for Hospitals and Orphans	500 00
School supplies and sundries	100 00
Total	$2,200 79

CINCINNATI.

The following is a statement received from the Most Rev. W. H. Elder of Cincinnati: "Allow me to submit to the honorable commission an earnest appeal for an appropriation of five thousand dollars, to help

the Sisters of the Good Shepherd in building a house, which is of most urgent necessity. They opened the asylum for Colored children, seven years ago. They have now seventy-one Colored children under their care and they have applications for still more, whom they are obliged to put off till they have more room. These seventy-one are crowded into a house which is suitable only for forty. The Sisters themselves and their Magdalens are bearing many inconveniences and discomforts, because providing for the Negroes has hindered them from building what they needed for themselves."

GALVESTON.

In the diocese of Galveston there are two hundred and fifty thousand negroes, of whom, but five hundred are Catholics. The bishop is anxious to add another school to the three already existing, but has not the means. Bishop Gallagher submits the following statement: "Received from the Commission, October, 1892, for Negro Missions, $1,800.00. Expended at Galveston, $1,271.25; at Houston, $528.75; total, $1,800.

Expenses the past year in Galveston:

Debt at beginning of year	$1,343 75
Salary of priest, insurance and repairs	654 25
Total expenses for Galveston	$1,998 00
Total receipts	1,271 25
Present debt	$ 726 75
Current expenses	675 00
Total amount needed for Galveston	$1,401 75

Expenses the past year in Houston:

Debt at beginning of year	$ 245 76
Salary of priest, insurance and repairs	114 35
Salary of teacher	350 00
Paving and sewerage (made by city of Houston)	766 77
Pews and organ for Chapel	150 00
Total expenses for Houston	$1,626 88
Total receipts " "	528 75
Present debt	$1,098 13
Current expenses	500 00
Total amount needed for Houston	$1,598 13
Total amount needed for both places	2,999 88

N. B.—In Houston the city has paved and sewered the streets around the Colored school and chapel, entailing the enormous expense of over seven hundred dollars. Although many obstacles were met with in our effort to advance the temporal and spiritual welfare of the Colored people, yet we think that the future presents a brighter prospect."

KANSAS CITY, KANSAS.

There are about two hundred colored Catholics in the diocese of Kansas. The three schools,—one of which is a night school, taught by Rev. Joseph Shorter, of Leavenworth,—show a membership of one hundred and thirty-four. The Oblates of Providence (*Colored*), have charge of a school and an Orphan Asylum, for boys under twelve. Another school is taught by white Sisters of Charity. The

Rt. Rev. L. M. Fink, writes as follows: "Ample accommodations for school and Orphan Asylums are of the most urgent need. It would require an expenditure of two thousand dollars, to meet these much needed improvements. The rector in charge of the colored congregation at Leavenworth, insists that this should be done at once.

The current expenses of last year, have been unusually large. Repairs, improvements, provision for the Orphans, fuel for the long and cold winter have demanded an outlay, far beyond what is provided for in a regular way. The missions are very prosperous, and with proper and more efficient means, a vast amount of good could be done among the colored people who live in this diocese. I am preparing to fit up one of our colleges to serve as an Orphan Asylum for our negro children. I would need for next year's needs, about two thousand dollars, but fearing that the collection received will not permit so large an outlay, I would not ask for that amount, but will try to get along with one thousand dollars, for which I petition most respectfully.

LITTLE ROCK, ARKANSAS.

Out of a Catholic population of nine thousand, but one hundred are colored. Every effort is being made, however, to reach the colored people, through the schools, of which there are four, with a membership of three hundred and ninety-seven. Bishop Fitzgerald, in his report, says: "We receive nothing from any source, except from the Home Mission Fund; but two of our schools are partly self-supporting, and are more prosperous than the two which are altogether free.

I would suggest an allowance of twelve hundred dollars for the diocese of Little Rock, for the coming year of 1893 and 1894. There is a small balance on hand, from previous allowances, which, with twelve hundred dollars, will enable us to carry on the schools for another year.

I cannot say that there is much to encourage in this report, but if we are not having conversions to the church, the schools are undoubtedly improving the morals and manners of the colored children. This is a fact observed by everyone. Besides they are breaking down the wall of ignorance and prejudice, which still separates us from the colored people, and which renders it almost impossible for us to reach them."

MOBILE, ALA.

Two new churches for the colored people have been erected in this diocese, since the last report; one to replace an older and smaller edifice in Mobile, the other, which is situated in Pensacola, Fla., is the only one exclusively for the use of colored people. All the churches are open to them, and five have congregations, a very large majority of which are colored people. Bishop O'Sullivan is indefatigable in his efforts to build up the Missions. He has four schools, with a membership of two hundred and ninety, and an average attendance of two hundred and twenty-five. The Bishop writes: "I shall need two hundred dollars for schools; two hundred to aid missionaries; ten thousand to build a large brick church, at Pensacola, Fla. The building erected last year, was a frame 32 by 80, two stories high. The first story is used as a school, and the second as a church. The church is already too small, and besides it is needed for school purposes. We propose to build a large brick church for this Mission, if by any means, we can get together the funds.

The prospects in Pensacola are very good. The Mission was opened December 4th, 1892, and in April the pastor had a class of fifty-seven, prepared for confirmation. The great need here, is a church sufficiently large for the congregation and the many non-Catholics who desire to attend divine service. If some friend of the colored race, would give ten thousand dollars to build a church, the investment would produce fruit a hundred fold. This is the most promising mission I know of.

Mobile is also a good field for work, among the colored people, but at present we have not means to open a separate mission for their benefit. I do not expect the Commission to give ten thousand dollars. I beg that the Commission consider our wants and give us what it can afford."

NASHVILLE, TENN.

There are but forty colored Catholics in this diocese. There are, however, two special schools for colored people, with a membership of two hundred and forty-two, and an average attendance of one hundred and ninety. Conversions are few, the roving dispositions of the colored people being a great obstacle to success, amongst them. The schools are doing much to break down prejudice and are convincing the people that the church is interested in their welfare.

NATCHEZ, MISSISSIPPI.

According to the census of 1890, there are seven hundred and forty-seven thousand, seven hundred and twenty negroes in the diocese of Nachez, and of this number, about one thousand six hundred and fifty are Catholics. There are five schools, especially for colored people, with a membership of two hundred. Bishop Heslin submits the following statement. "The colored children are recovering from a certain distrust, which they entertained, owing to the frequent departure of teachers, and seem to place much confidence in the Sisters of St. Francis, who have now been with them two years, and who, I hope, will continue many more.

The colored people at a meeting held some time ago, to finally settle the matter of a separate Parish at Natchez, have almost unanimously pledged their word to support it as far as they could, and have thus encouraged us to go on with the work. They themselves admit that a separate colored Parish ought to be a more efficacious way of making converts among their race. Steps have already been taken to erect larger and more commodious buildings,—a school-room with church overhead,—a convent and later on, a priest's house, on a more central site. This we hope soon to accomplish, through the collection taken up last year in the North, by Father Peters, and the promised help of Mother Catherine Drexel, and perhaps an increased allocation. Should the above fail, however, it will be impossible to carry out our object.

In other Parishes where colored Catholics exist, they do not seem to care for a separate church, preferring to be mixed up with the whites. The separate Parishes could then only be established among converts, should the Lord send us some Thaumaturgus or miraculous graces to force them to enter the one true fold."

NATCHITOCHES, LA.

Bishop Durier is working hard to better the condition of the negroes in his diocese. He has seven schools, for colored children and three

hundred on the roll. Many of the Catholic negroes are leaving the church,—Reasons: politics and immorality. This is a sad outlook, but the good Bishop is in no way discouraged. He writes; "The diocese of Natchitoches is blessed with seven Catholic schools, for colored children, all founded and nearly all supported by the Commission for Catholic Indian and Negro Missions. This year these schools so dear to Mother Church, went on smoothly and gently. No trouble from within the schools, except that occasionally arising from the aristocratic delicacy, that clear-colored children feel, in mixing up with children of a darker complexion. No trouble from without, except from that worn-out doctrine, "It is not only useless, but pernicious to educate the negro." Our colored schools show this to be an antiquated idea, by turning out practical Christians. We have a notion that the colored child to be trained a Christian, needs a Christian school education, almost as much as does the Indian child; for one no more than the other has a home or society fit to give him a Christian training. This seems to us a simple, plain truth, so we go ahead, as unmindful of the antiquated ideas without, as of the quaint aristocracy within."

NEW ORLEANS, LA.

The diocese of New Orleans contains more colored Catholics than any other diocese in the country. The baptisms alone for the past year number 3755. There are thirty-eight schools for colored children, with an attendance of 2695. There are also asylums for aged people and for orphans. The mission here is in a flourishing condition, but its great extent makes it rather difficult to handle. Archbishop Janssens submits the following communications regarding the effort made, and the prospects for the future: "From the work done, and the work yet to be done in increasing the number of schools and in commencing a church for colored people in the city, the allocation, which is usually given, is entirely inadequate, and even the whole sum collected would not suffice to execute all my plans. There is an increase of 225 baptisms. The year previous there was a decrease, and I remarked that this was no indication of diminution of the number of Catholics, nor does the increase indicate any augmentation. It is merely a fluctuation.

Two schools were suspended, and four others added, which gives an increase of two schools and two hundred and six pupils. A school at Amandville is built and will be opened by the Marianite Sisters in the fall. Another school is to be built at Grosstéte, but the high water interferes. The Sisters of the Holy Family are increasing in number. in efficiency and in religious spirit; they give me great consolation, and good and hard work. They celebrate their Golden Jubilee this year. They have charge of six schools and three asylums—one for girls, one for boys, and one for old men and women. The sisters of St. Francis are colored, they are long in existence, and have charge of only one school.

The Sisters of Mercy have two schools.
" " " Perpetual Adoration, five schools.
" " " Mt. Carmel, two schools.
" " " Marianites, two schools.
" " " St. Joseph, two schools.
Ladies of the Sacred Heart, two schools.
Lay teachers have charge of sixteen schools.

The schools are our hope for the the future. We need a high school to compete somewhat with the higher institutions of learning for the

colored people in the city and state. In the City of New Orleans alone there are three universities for colored people, built by Protestant denominations of the North at enormous expense, and by them yearly supported. From these institutions go forth the colored preachers and teachers. Many of our Catholic colored children go there to acquire a higher education and to prepare themselves for some profession, teaching, etc. They are there indoctrinated with a false religion, and with prejudices against the church, so when they go out they acquire by their better secular education, an influence over their rece to the detriment of the church. We cannot conceal the fact that we lose many of our colored Catholics who join the Baptist and Methodist denominations. This loss is felt far more in the city than in the country. How to remedy this evil? By multiplying our schools for the colored, and by increasing their efficiency, and by, at least, one high school in the city. We can get some little money to erect humble parochial schools, but I can see no prospect whatever of obtaining resources to build a high school. I intend building a church this year for the colored people in this city. I have almost completed arrangements with a religious order, and have been promised some pecuniary assistance. But many obstacles present themselves, which, notwithstanding an experience of twenty-five years ministering to the colored people I did not anticipate, and which shows the great difference existing between colored Catholics here and elsewhere. Our colored Catholics who speak French (there are but few who speak only English) do not want a church for themselves. They imagine that I wish to separate the races, and widen the gap which exists between the white and colored population, and yet they acknowledge that a great number do not go to church at all, and that many have lost the faith. I have several times consulted our clergy, and very few favor the experiment of separate churches. In some out of the way places where there is no church as yet, and where the priest comes occasionally, there exists a great prejudice, and the white Catholics would wish to build churches and exclude the colored people. * * * * A church for the colored people alone may deepen ill feeling and separate still more the two races, which now meet on common ground in the church. On the other hand such is the prejudice and feeling of the white people, that we cannot prudently extend the same privileges of indiscriminate pews, of rank in procession, etc, and some of the colored Catholics use this as a pretext not to come to church. We have two churches for the colored people; one is used as a school and for evening services, Mass is rarely said in it, and this at the special request of the colored population; the other at Bayou Petite Prairie, (which, by the way, needs to be enlarged,) is for a colored settlement very good and edifying, though Mass is said but once a month, on a week day. A few white Catholic families live around, but they are unwilling to go to that church. * * * *

Asylums.—The new asylum for girls is occupied but has still a debt of two thousand dollars. We need an addition to the chapel, which will cost eight thousand. We have found a kind benefactor in the person of Mr. T. Lafon, of this city. He is more than seventy-five years old, light in color, possesed of a fine education, and is a perfect gentleman. He has bought a place and improved it at an expense of six thousand dollars, for an asylum to accommodate fifty or sixty colored boys. It will be dedicated next month, and the Sisters of the Holy Family are to have charge of it. The same charitable gentleman has, at an expense of five thousand dollars, built a frame chapel and a wing to the asylum for aged colored women, and so that the men may be also accommodated. Finally the Sisters of the Good Shepherd have in their

large institution a separate place for exposed colored girls, forty-six in number, to preserve them against the dangers of the world.

By leaving out the report of this diocese, the general report of Negro Mission work throughout the states would present a poor showing, and, therefore, we beg the commission to grant us whatever can be reasonably conceded."

NEW YORK.

The diocese of New York contains about ninety thousand colored people, the majority of whom are in the Bahama Islands. In the city of New York there are about three thousand Catholic negroes. There is one church set apart for their use attended by two priests of the diocese, Rev. J. E. Burke and Rev. T. J. O'Keefe. These zealous priests have also an orphanage at Rye, New York, where from one hundred and fifty to two hundren children are cared for by eleven Sisters of St. Dominic. The following statement is from Father Burke: "The project for the coming year will be to keep St Benedict's Home from sinking. The mission, which has a city church and a country home to maintain, carries a mortgage debt of $69,000, besides a floating debt of $15,000. With no state nor city aid, our condition is becoming serious. St. Benedict's Home is regularly receiving very urgent, and at times pitiful letters from priests, St. Vincent de Paul societies, and even institutions, asking that destitute colored children be taken charge of, and this is to be done *sine quocumque titulo, et gratis*. At present I have in the Home one hundred and fifty children, supported on what I can beg and borrow. It may be well to state that we have now in the institution children from the following states: New York, New Jersey, Massachusetts, Rhode Island, Florida, Maryland, Pennsylvania, West Indies, Virginia, Georgia, North Carolina, South Carolina. This makes the 'Home' a useful one for all places, and urges a reason for liberal appropriation from the commission. Thus far New York alone has supported it."

Good work is being done at the Bahamas. There are two churches and two schools. One, St. Francis Xavier's Free School, for colored children, at Nassau, New Providence, is in charge of Sisters of Charity, and boasts a membership of two hundred and forty-six. The other, which is part of a frame building that serves the three-fold purpose of church, school-room and dwelling, was opened June 1st, 1893, with an attendance of fifty-nine pupils, and quite a number of adults have since applied for admission. The Mission is in charge of two priests of the Order of St. Benedict. Rev. Chrysostom Schreiner reports as follows: "The support of the St. Francis Xavier Mission, at Nassau, requires about $2,500 per annum, and about six hundred dollars will be required to support the new Mission, at Salvador Point, and to defray the expenses of visiting various settlements on the out-lying Islands. The prospects of the Mission are very encouraging at Nassau, and even more so on the out-laying Islands. If means can be procured to visit some of these Island settlements and to erect small chapels at the most promising ones, the conversion of the entire settlements to the true faith, will undoubtedly be the result in the near future. There are eight or ten such settlements—all blacks, along the Eastern Coast of Andras Island. These can be conveniently attended to by one priest, as soon as pecuniary means can be obtained to carry out the work. The Island has a population of about six thousand blacks, and there is but one white preacher (an Anglican), in the whole Island. The colored people are well disposed towards the church, and now, for various reasons, is the time to work among them, with the greatest advantage."

We here cite from a letter directed by Father Schreiner, to Archbishop Corrigan. "Mr. Martin, who has kindly volunteered to devote himself to the work of a Catechist at Andras Island, arrived here on the 2nd inst. He seems to be well suited for the work. Next week I shall accompany him to Salvador Point, where I intend to make a beginning of out-Island work. A little hut will be constructed for him to live in, and I intend to build a chapel that will also serve in the capacity of school and dwelling, as soon as means can be obtained. Mr. Martin will gather the children for instruction, and I shall visit the Mission as often as I can leave here. Everything looks so promising, and every day I feel more and more the necessity of doing all in my power to extend the work to various settlements in the out-Islands. Lack of funds is the great drawback, not only to out-island work, but to our work here as well. I know not how to raise money enough to enable me to visit the out-Islands. Our appeal to the charity of the North, from this distance receives but little response, and the amount received through your grace from the "Negro and Indian Mission Board," as the allotment for this Mission, ($750,00) is so small that, considering the expense of living here, it will not even support and clothe one priest. I therefore earnestly beg your Grace to urge the "Board" to make a substantial increase in the allotment this year. Results already attained here, connected with the encouraging hope of a rich harvest of souls here in Nassau, with even brighter prospects on the out-Islands, where Protestant opposition is almost nil, warrant me in saying that there is no more encouraging Missionary field in all America, than here in the Bahamas. Last year thirty-eight persons were received into the church, and since the beginning of the present year, twenty-eight have been received.

I do not know whether the Board has made the distribution for this year or not. If not, I beg your Grace to urge it, to consider the needs of this Mission. If it has already made the allotment and has made it as small as it was last year, or the preceding year, I don't really know how I can manage out-Island work. Meanwhile Protestants are vigorously pushing their way, and unless we work vigorously, they will have possession of the most favorable settlements."

NORTH CAROLINA.

The Catholics of North Carolina, black and white, are few and scattered. Bishop Haid is much hampered in his project for good, by the poverty of his people. There are three churches for colored people, with a school attached to each. We subjoin the Bishop's statement and letter.

January 10th 1893, Rec. from Sec'y of N. & I., Missions, ...$1,400

PAID OUT:

For St. Benedict's Church,	$100.00
" " " School,	215.00
" " " " Repairs etc.,	87.75
" St. Charles Church, Newbern,	199.00
" " " School (Teacher),	200.00
" " " Church & School Desks, Pens, etc.,	100.00
" St. Thomas School, Wilmington, 2 Sisters,	400.00
Total	$1.301.75
Balance on hand, June 26th, '93,	98.25

I have nothing particular to add to what I have said on former occasions. The schools in Newbern, Wilmington and St. Benedict's, are doing well, and are attended by as many children as there is room for. St. Benedict's Church is getting too small for the double use to which it is put—school and church, but I hope to make better arrangements.

As there is no hope of making any great improvements the coming year, I think I can get along with twelve hundred dollars, instead of the larger amount granted me last year. * * * I am very anxious to build a school for colored children, on the church lot, in Charlotte, this summer, and if you can let me have $1400, next September, I will be able to do so, with other aid. In the beautiful new church dedicated in Charlotte, December 24, a whole row of pews, from (chancel) sanctuary to vestibule, is set aside for the colored people. The same was done in the new Abbey Church, at the Abbey of Mary Help. This plan was adopted because it saves an extra priest on Sundays, and obviates the difficulties generally experienced by relegating the colored people to the gallery, or mixing them promiscuously with the whites, in the body of the church. Giving them a separate row of pews, satisfies all their just demands and gives no possible cause for complaint among the whites. They, (the colored people), can have all care given to others, share in the celebration of great festivals, hear the same sermons, etc. Where the number of priests is so small, no better plan presents itself. Besides all these advantages, it brings our people gradually together and will by degrees, do away with feelings deeply rooted—feelings which off-hand talk and direct disregard only intensify. So far, this plan seems to work very well. I hope I will be able to erect another school in Charlotte, as this will give the zealous pastor and the good Sisters of Mercy, an opportunity to labor more fruitfully among the colored people."

PHILADELPHIA, PA.

Of the sixty thousand colored people in the diocese of Philadelphia, fifteen hundred are Catholics. There is one church for the colored people, two schools, an Orphanage and a Magdalen Asylum. The church is deeply in debt, and owing to the late financial stringency, very hard pressed for funds. Rev. J. Nolan, C. S. Sp., who has charge of the Mission for colored people here, writes: "The colored Mission in Philadelphia, continues to give satisfactory results. Perhaps the most consoling feature, is the fidelity of these poor people to their religion, and especially of those who in years past, almost entirely neglected the sacraments. Very many of them now, not only attend church, but approach the sacraments regularly. There is still, unfortunately, a large number that have not been won back to the practice of their religion. However, there is every reason to hope that little by little, many more may return to the fold. If the priest could only devote more of his time to visiting and encouraging them; but this he cannot always do. Funds must be procured, to support the church and the schools, and this is, year after year, a source of constant preoccupation and often grave anxiety. I earnestly request the Venerable Commission to give me this year, two thousand dollars, a sum absolutely needed to cover unavoidable expenses."

We now quote from a letter of Sister Mary Agnes, superioress of "St. Peter Claver's School for Colored Girls." "The term opened with an attendance of eighty-seven, and this number continued with but slight decrease during the whole year. Five of the pupils have gone to

Mother Catherine's Institute. The improvement of the pupils in the common branches of study, showed itself very emphatically, by their success at the June examinations and by the creditable display of needle-work, including, besides various articles of clothing, corporals, stoles, purificators, etc., for their own church. But the great and crowning act of the year was the First Communion and Confirmation of eleven of the pupils, June 4th. On the same day they were invested with the Scapular. That nothing might be left undone to secure to these poor children the grace of a good First Communion, the Sisters began the instructions in February, remaining till a late hour every day, hearing the catechism and trying to impress upon the children the greatness of the act for which they were preparing. Rev. Father Nolan, for three weeks previous to the event, gave an hour's instruction daily. There was one baptism during the year. As usual the Sisters furnish the school books and sewing material, and they never fail to find cases of extreme destitution amongst the children. In looking back on the year the Sisters find that notwithstanding prejudice on the part of non-Catholic parents, and privileges held out by the public schools, their labor has not been devoid of fruit."

PITTSBURGH, PA.

The mission in this diocese, though much hampered by debt and poverty is doing good work. The school, which is taught by two Sisters of Mercy, contains sixty-five pupils. The Church is deeply in debt. Rev. John Griffin, C. S. Sp., submits the following report: "The prospects of the work are encouraging from many points of view. A deep interest is manifested by the members of the congregation; they are earnest in their endeavors to increase the prosperity of the mission, both spiritually and temporally. They are fervent Catholics devotedly attached to their Church and to their priests, and assiduous in the frequentation of the sacraments. Several outsiders are receiving religious instruction preparatory to their being received into the Church, and since the last report several others have been received and thus far have persevered faithfully in the practise of our holy religion. Excellent work is being done among our little colored friends by the good Sisters of Mercy, who have charge of St. Benedict's School. Together with the knowledge imparted to their minds by these experienced teachers, they receive into their young hearts the more precious lessons of piety and holiness; they are instructed in their obligations as christians; they learn their prayers and their catechism; they go regularly to Confession and Holy Mass, and at a proper age, are prepared with the most scrupulous care, to make a worthy and fervent First Communion. May God's blessing prosper these generous efforts of the worthy Sisters of Mercy."

RICHMOND, VA.

In this diocese there are seven hundred thousand Negroes and of these but seven hundred are Catholics. There are two churches for their use; one in Richmond and one in Norfolk. The six schools for Colored children show a membership of four hundred and fifty pupils. Of these schools, three are taught by Sisters of St. Francis; two by lay teachers and one by Sisters of the Holy Cross. The Missions here are much oppressed by poverty; the source of revenue, outside the Negro and Indian Mission Fund being almost nil. We give an extract from the letter of Rev. L. J. Welbers, pastor of St. Joseph's Church, Richmond: "It is quite evident that if this Mission is to succeed better,

greater efforts are to be made and new methods must be tried. While the conversion of this people is essentially a work of God's grace, yet we are bound to do all in our power to "catch" them. After careful study and inquiry, I find that one of the most useful things would be an asylum for children. Experience shows that converts from the day school cannot be relied upon, and besides, these conversions are few. Having the children wholly under our control, in the Home, would give us a chance to lay a good foundation and thus the mission would be gradually, but surely built up. Six thousand dollars would, I think, enable us to begin this work in Richmond. The great difficulty is, of course, to get the money needed. Allow me then to ask the Venerable Commission for three thousand dollars. If I do not ask for the whole six thousand, it is not because I know where to get the rest, but simply because I think there is no use in asking for more. If I might get that sum from the Commission, I might trust to Providence for the rest."

SAN ANTONIO, TEXAS.

There are about eight hundred Catholic Negroes in the diocese of San Antonio. There is but one Church, the erection of one or two more would be of great benefit but the scattered condition of the Negroes, the opposition of Negro preachers and above all, lack of funds, are serious drawbacks.

Bishop Neraux, the Ordinary of the diocese, writes: "The prospects are good, but it will require time and patience to put the Mission on a sound footing. We would like to have an Industrial School for girls, but the want of means prevents us from beginning, as the little resources we can get are employed in building churches for the Mexicans, who are very poor and who number from twenty to twenty-five thousand."

SAVANNAH, GA.

The Negro population of the diocese of Savannah stands to the white in a ratio of nine to eight. The Colored Catholics number something less than one thousand. The outlook is not very incouraging. On this point Bishop Becker writes: "The condition of the Negroes has not changed much since my former statement. We barely hold our own, making, if possible, less gain upon the Negroes than upon the Baptists, Methodists, Presbyterians and Anglicans. These have so deeply imbued the Negroes with their views concerning the Catholic Church, that our puny efforts avail almost nothing. I confess great perplexity in the whole matter, since our means are wholly inadequate to cope with the organized opposition on the part of the Negroes, who never were Catholics, except when their former owners happened to be sincerely such. The only hope for the Negroes seems to me to be in the founding of Industrial Schools for boys and girls and the care of orphans. But I am ready to extend every possible aid and all courtesy to Religious Orders, or to any devoted clergy willing to help. As to our small and already over occupied clergy, I do not see how they can do more than they have already done and are doing in sickness, in storms and in poverty for those whom they attend without any distinction of race or color."

ST. AUGUSTINE, FLA.

Speaking of the mission work in this diocese, Bishop Moore says: "In the Tampa Mission a good prospect is now open for the work among

the Negroes and Indians. There is for sale there a Methodist Church and parsonage, in good condition and suitable situation. The lot measures 115x85 and church, 54x26; the price asked is three thousand dollars, but it can be obtained for less. The Jesuit Fathers who have charge of the mission assure me that they have every reason to expect success; they believe that the church and school will be self-supporting from the outset, and I have no difficulty in believing them, for the Jesuits are known to be intelligent and zealous missionary workers. Father Tyrrell, the superior of the Jesuits, at Tampa, writes me that he does not believe there is a better field for work among the Negroes than in Florida, with perhaps the exception of the diocese of Natchez. With regard to the Negro work in St. Augustine, I beg to be allowed to carry it out after the manner that I myself have outlined in my own mind. I leave it for the present in abeyance, in order to promote the same work on a smaller scale in other parts of the diocese."

ST. LOUIS, MO.

The following is the statement of Rev. Ignatius Bunker, S. J., pastor of the congregation of Colored Catholics, in the city of St. Louis: "The Archdiocese of St. Louis has over 5,000 Colored Catholics. The entire Colored population is over 100,000. There is in St. Louis a school for Colored boys and girls, also an academy and an orphanage for Colored girls. Since last report a school has been built, costing nearly ten thousand dollars. Over one hundred and thirty children are in St. Elizabeth's school; over thirty girls are in the orphanage. Seventy-one baptisms were administered, forty-four of them to adults. We beg for at least a sum as large as that of the preceding year, on account of the debts incurred in building the new school."

WILMINGTON, DEL.

The total number of Catholic Negroes in this diocese is two hundred and fifty. This is quite small when we remember that there are one hundred thousand Negroes in the diocese. An orphanage for Colored boys has been started by Rev. J. A. de Ruyter, pastor of the Colored congregation here. The home and school are managed by sixteen sisters, who give their services gratis. Father de Ruyter says: "We have boys in our 'Home' from Baltimore, Philadelphia, Savannah, Kentucky, Florida and many other places. To support one hundred and fifty boys and sixteen Sisters requires money. We need fifteen hundred dollars to build a school at Cape Charles Va., where ground for same has been donated by a Protestant. We need five thousand dollars for our church, schools and 'Home' here." Bishop Curtis adds: "I respectfully urge Father de Ruyter's petition for a larger allocation han we have heretofore received. The work done, doing and to be done, certainly entitles us to more funds from the Commission."

II. THE INDIAN MISSION WORK.

Dioceses.	Indian Population.	Catholic Indians.	Churches.	Priests.	Baptisms		Schools.	Pupils.	Sisterhoods.	Religious.
					Children.	Adults.				
Arizona.....	.....	450	1	3	.....	.....	1	40	St. Joseph.	.....
Brownsville...	*45000	.....	2	.....	.....	.....	6	.....	.....	Oblate Fathers.
Cheyenne.....	15,000	.....	1	3	.....	.....	1	111	St. Joseph.	Jesuits. Benedict.
Dallas	10,000	10,000	6	4	360	.....	1	491	Loretto.	Jesuits.
Grand Rapids	.....	2,500	6	3	98	.....	3	225	Notre Dame. St. Frances.	Franciscans.
Green Bay....	35,000	1,400	4	2	59	9	1	204	St. Joseph.	Franciscans.
Helena.....	10,000	6,000	†10	18	398	.....	15	1007	Ursulines. Sisters of Prov.	Jesuits.
Idaho	4,600	1,100	4	7	60	15	3	162	Sisters of Prov.	Jesuits.
Indian Ter...	100000	5,000	7	7	58	7	8	250	St. Francis. Mercy. St. Benedict.	Benedictines.
Jamestown ...	8,000	7,000	5	6	.....	.....	4	.....	Mercy. Grey Nuns.	Benedictines.
LaCrosse.....	4,000	1,800	11	4	140	21	4	330	St. Francis.	Franciscans.
Marquette. ...	.....	3,000	4	2	18	3	2	12	St. Joseph.	Jesuits.
Natchez.....	1,404	434	2	1	40	19	2	117	Mercy.	.....
Nesqually.....	16,000	6,000	20	8	.....	.....	5	420	Sisters of Prov. St. Francis.	Jesuits.
Oregon.....	.....	5,000	3	4	79	25	4	300	St. Benedict. St. Francis.	Jesuits.
Sioux Falls...	23,308	6,000	10	18	500	227	11	877	St. Benedict. St. Francis.	Benedictines. Jesuits.
Santa Fé.....	28,000	18,000	18	4	413	.....	8	387	Loretto.	.....
San Francisco	1,500	600	4	3	40	5	5	130	Mercy.	Franciscans.
Vancouver I.	35,000	7,000	14	15	300	.....	7	162	St. Ann.	Jesuits.
	336812	81,284	132	107	2563	331	91	5225		

*Largely Mexican half-breeds. †Three mixed.

ARIZONA.

The Indian work in this diocese, labors under many difficulties, perhaps the greatest being poverty. The following communication is from the Rt. Rev. Bishop P. Bourgade, the Ordinary of the diocese. "In San Xavier, I have a day school, the expenses of which average from eighty to ninety dollars a month. When the appropriation is not sufficient to meet expenses, Mother Catherine has promised to make good the deficit. I have hopes that something will be done this year for our Indians, and that they will prove a fruitful field when they have received proper cultivation.

BROWNSVILLE, TEXAS.

Of this diocese, Bishop Verdaguer writes: "I have delayed sending the report, hoping that I could give good news of our prospects for the future, or at least the present year, but we are now at the end of July, and all the crops throughout the Vicariate are dead, for want of rain. In some sections, rain fell four months ago, thus enabling the people to plant corn, but having had no rain since, it has died. We are praying

and offering masses for rain,—for not only do we need it for the land, but for personal use as well. If God does not soon show us his mercy, we shall be in the same wretched condition, in which we were eighteen months ago, when collections had to be made in several cities of Texas, to help the poor famishing Mexicans. To give an idea of the condition of my Vicariate, I need only tell you that at Jaredo, my residence, the best Parish of the Vicariate, which has over eight thousand Catholics and several Missions, the Parish priest and his two assistants receive ten dollars per month, for their salary. But, you will say, they have their intentions for masses: They received from six to ten, divided among these priests. For myself, I have been in Jaredo something over a year, and in that time, have received eight masses.

It is worse in other Parishes, or Missions, for with the exception of three, where the priests get from twelve to fifteen dollars a month, they get nothing but just sufficient to keep from starving, and remember that each one has hundreds of miles to travel, to visit his Mission. But we do not complain of this, of what we do complain, is the insufficiency of means to build chapels and schools. Our Catholic children, being obliged to go to school where God is unknown, and where our religion is mocked at, are every day becoming more and more indifferent, and when grown up, they cast their religion aside entirely."

DALLAS, TEXAS.

In Dallas there are about ten thousand Indians, pure or partly Mexican, all of whom are Catholic. There are five churches and one chapel for them; the one school with four hundred and ninety-one pupils, is taught by the Sisters of Loretto. This school is barely large enough for two hundred children, so an addition to it is a prime necessity. Bishop Fitzgerald, who at the time this letter was written, was administrator of the diocese, says: "The prospect of the work is very good, taking into consideration the vast population within the sphere of our action; we could easily muster eight hundred children or more, if means were forthcoming. Destitution among the mixed Indian community is most complete. On the other hand, the Protestant Propaganda has taken, and is taking advantage of the poverty of the church, and the indigence of the natives. A training school to form Protestant ministers, a boarding school for poor girls, a day school for boys and girls, and three places of worship have already done considerable harm, and no less than one hundred and fifty families are lost to the church."

GRAND RAPIDS, MICH.

There are twenty-five hundred Catholic Indians in the diocese of Grand Rapids. The six churches exclusively for them, are attended by three priests, all of whom are Franciscans. The condition of the Indians is quite distressing. They have been robbed right and left, by land sharks, and as the white Catholics of the diocese are poor, outside help is really needed. Bishop Richter writes: "The thousand dollars allowed the last few years, were insufficient to pay the Missionaries' support. The improvements, repairs, insurances, schools, etc., could not be covered by the allowance. Great good could be accomplished by establishing industrial schools at Cross Village. To buy property for that purpose, would require about twenty thousand dollars. The amount allotted to this diocese is not much in excess of the annual collection. We have sent over four hundred dollars to the Commission,

and an equal sum to the Propagation of the Faith, making together, over eight hundred dollars. This is not mentioned in a spirit of complaint, but to show that the allowance should not be diminished."

GREEN BAY, WIS.

The Catholic Indian population of this diocese, numbers fourteen hundred, and of these thirteen hundred belong to the Menominee tribe. Sixty-five converts are reported among the Oneidas, and a limited number among the Stockbridges. There are four churches attended by two priests, both of whom are Franciscans. There is one school, an Industrial Boarding School, situated at Keshena, Wisconsin, taught by religious of the Order of St. Francis, viz: two priests and five lay brothers. Besides these, one secular teacher is engaged for the boys. The girls are in charge of six Sisters of St. Joseph. The pupils enrolled during the past year, number two hundred and four. The average attendance has been one hundred and eighty-six. The number of pupils at the school, would be far greater, especially from among the Chippewas, if better accomodations for their reception and schooling could be obtained. Many have to be refused, for want of means, and are then drawn to Protestant and other non-Catholic schools. Bishop Mesmer writes: "The Stockbridges, a feeble Indian tribe, numbering a few hundred souls, live about seven miles west, from Keshena. They are generally classed as Presbyterians and Methodists, but in fact they are anything but Christians, if taken as a whole. They are an utterly neglected and forsaken people. During latter years, Divine Grace has been visibly manifesting itself, by effecting a strong movement towards the Catholic Church, with a good number of them, and the desire to become a Catholic, is always increasing. A limited number has been baptized already, and many would follow if they could have a little church of their own, where they could be gathered for Divine service. As it is, they are too poor to build of themselves, and it would be a work of mercy to assist them. A little frame church, costing about one thousand dollars, would do incalculable good among them. The cry for a church is repeated again and again, but the Keshena Mission could not afford the help needed from the present Mission Fund."

HELENA, MONT.

In the diocese of Helena there are ten thousand Indians, of whom six thousand are Catholics. There are ten churches for them, attended by eighteen priests, all Jesuits; fifteen schools, taught by Ursuline Sisters, and Sisters of Providence. Jesuits, also do a large share of the teaching. Here as elsewhere poverty is the great drag.

IDAHO.

There are about eleven hundred Catholic Indians in this diocese, having four churches and three schools. Seven priests are exclusively engaged in work among them. Bishop Glorieux writes: "It is my intention to start a Mission at Fort Hall Reservation, where there are fifteen hundred Indians, many of whom have manifested a desire to become Catholics. Lack of funds, priests and teachers causes the delay. I am proud to be able to say that our Indian Missions are in a flourishing condition. The Cœur d'Alénes, and the Nez Percés are as good Christians as could be expected. It is my intention to build churches

and schools for the Shoshones and Bannocks, at Fort Hall, and the Lemkis at the Lemki Agency near the Rocky Mountains. I would need about three thousand dollars to start these Missions, and nearly the same amount yearly, to maintain them."

INDIAN TERRITORY.

The Missions in this diocese are in good condition, and the prospect of large harvests of souls is excellent. Of the one-hundred thousand Indians in the Territory, five thousand are Catholics. There are seven churches, attended by seven priests, and eight schools. The schools are taught by Franciscan Sisters, Sisters of Mercy, and Benedictine Fathers. The good Bishop is full of plans for the evangelization of Indians. Rev. Father Felix DeGrasse, O. S. B., writing in the name of the Bishop, insists that morally speaking, there is more gain in putting up churches and schools, when the Reservations first begin to be settled, than in waiting some years to put up larger buildings. We subjoin his statement. "In a few weeks a great event will take place, which, if everything is properly conducted, will exercise a great influence upon the spreading of our Holy Religion in Oklahoma, and the Indian Territory. I refer to the opening, for settlement, of the Cherokee strip and of the surplus lands of the Pawnee, Bonkana, and Kikapoo Reservations. Thousands of people will come from all parts of the world to take claims on these beautiful lands, and among them will be hundreds of Catholics. Now if we could but band them together and persuade them to settle close to where our Catholic Indians have their allotments in every tribe, I could get from some Indian land enough to build a church and a Catholic school, which would at the same time, be of immense benefit to the Indians and the Whites. But we need money to carry out this and other projects. If we do not put up a church and school this year, among the Indians, who have taken their allotments, the Protestants with their rich organizations will come and build churches, and our Catholic Indians will be led astray."

JAMESTOWN, NORTH DAKOTA.

In this diocese there are about seven thousand Catholic Indians, which is a large percentage when we remember that there are but eight thousand Indians here all told. There are four schools in operation, and two or three more are needed, but can not be built at present owing to lack of means. Bishop Shanley says: "The great drawback to the progress of the work in the diocese is poverty. The white Catholics are few in number, and poor. Many of the congregation are barely able to support a priest. They have nothing, or next to nothing, to give to the general works of religion. Even the bishop is a burden to them, so much so that during the years 1892 and 1893 the bishop has received less than six hundred dollars as Cathedraticum, and whatever has been done in the way of building up the diocese is mainly the result of missions and clerical retreats, given by the bishop of Jamestown in other dioceses. I am no longer physically able to give missions, so that the work must be assisted in some other way."

LA CROSSE, WIS.

There are eighteen hundred Catholic Indians in the diocese of La Crosse. The four schools have an average of three hundred and thirty

pupils. Poverty here, as elsewhere, is the great drawback. Still much good is being done. The Franciscan Sisters teach the schools, and the eleven churches are attended by four Franciscan priests.

MARQUETTE, MICH.

In this diocese there are from twenty-five hundred to three thousand Catholic Indians. They have four churches and two schools. The churches are visited by a secular priest and a Jesuit. The schools are conducted by Sisters of St. Joseph. The last yearly allocation was of material assistance to churches and schools.

NATCHEZ, MISS.

Of the seventeen thousand five hundred and ten Catholics in the diocese of Natchez, four hundred and thirty-four are Indians. There are two churches and two schools for them. The following is an extract from Right Rev. Bishop Heslin's report: "The Neshola Mission goes on improving. The poor Indians show the best will possible, and are gradually coming into the fold. Nay, there is a prospect of having at least one of them aspire to the priesthood, to become perhaps an instrument in the hands of God to convert the entire tribe. Let us hope that the enemy may not sow tares among the good grain, but that the wheat may grow to maturity in healthy abundance, to be garnered by the heavenly husbandman.

We cannot entertain as much hope for the remnant of the tribe at Bayou Locroix, as they are few. We shall be content if we can only give them a teacher the few months they are idle, and let the priest pay them the monthly visit. One family has already fallen away; let us trust that the others will remain faithful and bring back the erring."

NESQUALLY, WASH.

About six thousand Catholic Indians are under the jurisdiction of Bishop Junger. They are attended by five Jesuits and three secular priests, who visit twenty churches. Five schools, with an attendance of four hundred and twenty, are conducted by sisters of Providence, Sisters of St. Francis and lay teachers. "It is to be hoped that the coming fiscal year will be more prosperous, as well in regard to the work for the salvation of the souls of the Indians, who are already Catholic, and for the conversion of those who have not yet the privilege of belonging to our Holy Religion, as also the instruction and education of the children" writes Bishop Junger. "The Jesuit fathers work very hard to convert, instruct and educate the Indians, but the many Indian missions under their charge in this vast Northwestern country, as far as the Polar regions, and the death of overworked missionaries, diminish the number of these zealous missionaries, while the clamor of whites in the vast diocese of Nesqually for priests, prevents me from sending missionaries to the Indians, though they would gladly sacrifice their lives for the evangelization of the benighted inhabitants of the unexplored and extensive forest of this great northwest. If more priests could be employed, I am sure that many of the Indians would become Catholics.

OREGON.

Great difficulties are met with in this diocese in evangelizing the Indians, owing to the opposition of certain Indian Agents. Archbishop Gross writes: "From reports of priests laboring among them, and my own observations in travelling through Oregon. I believe that the number of Catholic Indians in my diocese, scattered over the vast territory, is at least some four or five thousand. It will require a good sum to enable me to put up a church for the Silety Indians—make some provision for the long abandoned Indians. I should be much obliged for an appropriation of some two thousand dollars for all these needs and improvements. There are three churches exclusively for Indians in the diocese. Four schools, an average attendance of three hundred. The salaries of all the priests engaged in Indian work were paid from the allocation of last year."

SANTA FÉ, N. M.

Eight thousand Catholic Indians live in this diocese. There are eighteen churches for their use, attended by four priests, all secular. The eight schools exclusively for Indians, boast an attendance of three hundred and eighty-seven children. We here give an extract from the Most Rev. Archbishop's statement: "Owing to the opposition of the ex Commissioner of Indian Affairs to our work, the schools for Indians have been in a very precarious condition. Four day schools were closed, no funds for St. Catherine's Industrial School under our contract, through some technical or formal objections, which were made to its management. We do not wish to close it on account of its importance. We closed some day schools with great regret, because they are a nursery for our two boarding schools, besides they do great good, and the Indians themselves are anxious for Catholic schools in their Pueblos. Protestants establish schools in the villages of the Indians, and if we do not keep up our schools, our Indians will be lost to the faith. The resources of the archdiocese are now less than they ever were before. Our people and priests are very poor, and are becoming poorer every year; hence, if we be not helped from outside, we shall be utterly unable to promote the evangelization and the Catholic education of our poor Indians, who, if we had sufficient means, could be kept or brought within the pale of Holy Church."

SAN FRANCISCO, CAL.

There are six hundred Catholic Indians in this diocese. Three priests, Franciscans, minister to their spiritual wants. There are four churches and five schools. The schools are in charge of Sisters of Mercy, Franciscian Brothers and secular teachers.

SIOUX FALLS, S. D.

This diocese contains twenty-three thousand three hundred and eight Indians, of whom six thousand are Catholics. Thirteen priests attend the ten churches erected for Catholic Indians. Of these thirteen, seven are Benedictine and six are Jesuit. There are eleven schools with eight hundred and seventy-seven children on the roll. The good bishop has many projects for improving the mission, among them the erection of three new churches and three priests' residences. He says: "The

Episcopalians and Presbyterians are building churches; the every day school is maintained by government. A native clergyman, who visits the school, baptizes the children often against their will, and teaches his catechism. Those Indians, who are Catholics or are inclined to become such, protest, but if not sustained by us, get discouraged and give up. One day school at Standing Rock was taken away from us and given to Protestants. All the day and boarding schools at the other agencies are Protestant.

VANCOUVER ISLAND, ALASKA MISSION.

On Vancouver Island and in Alaska there are seven thousand Catholic Indians. They have fourteen churches, in charge of fifteen priests, of whom eight are Jesuits, and seven secular priests. Two of the seven schools are taught by the Sisters of St. Ann, one by a lay teacher and the remaining four by priests. Speaking of the outlook, Bishop Lemmens says: "Besides the maintenance of the present missions, and the support of the priests, there will be the expense of building one residence for a missionary at Saanich, and another at Lenox. The mission at Clayoquot is vacant for the moment. I fear that some time must elapse before our means will allow it to be provided for. Even among the whites, there are only four churches that are self-supporting, including the Cathedral."

From the foregoing statement an idea may be gained of the importance of this work, and the great need of men and means to carry it on. The harvest is great, and the laborers few, and these few are much hampered by poverty Generous, indeed, must they be, who consecrate themselves to this neglected portion of the Lord's Vineyard, and surely meriting a rich reward is the charity which lightens their burdens, and enables them to extend the sphere of their usefulness.